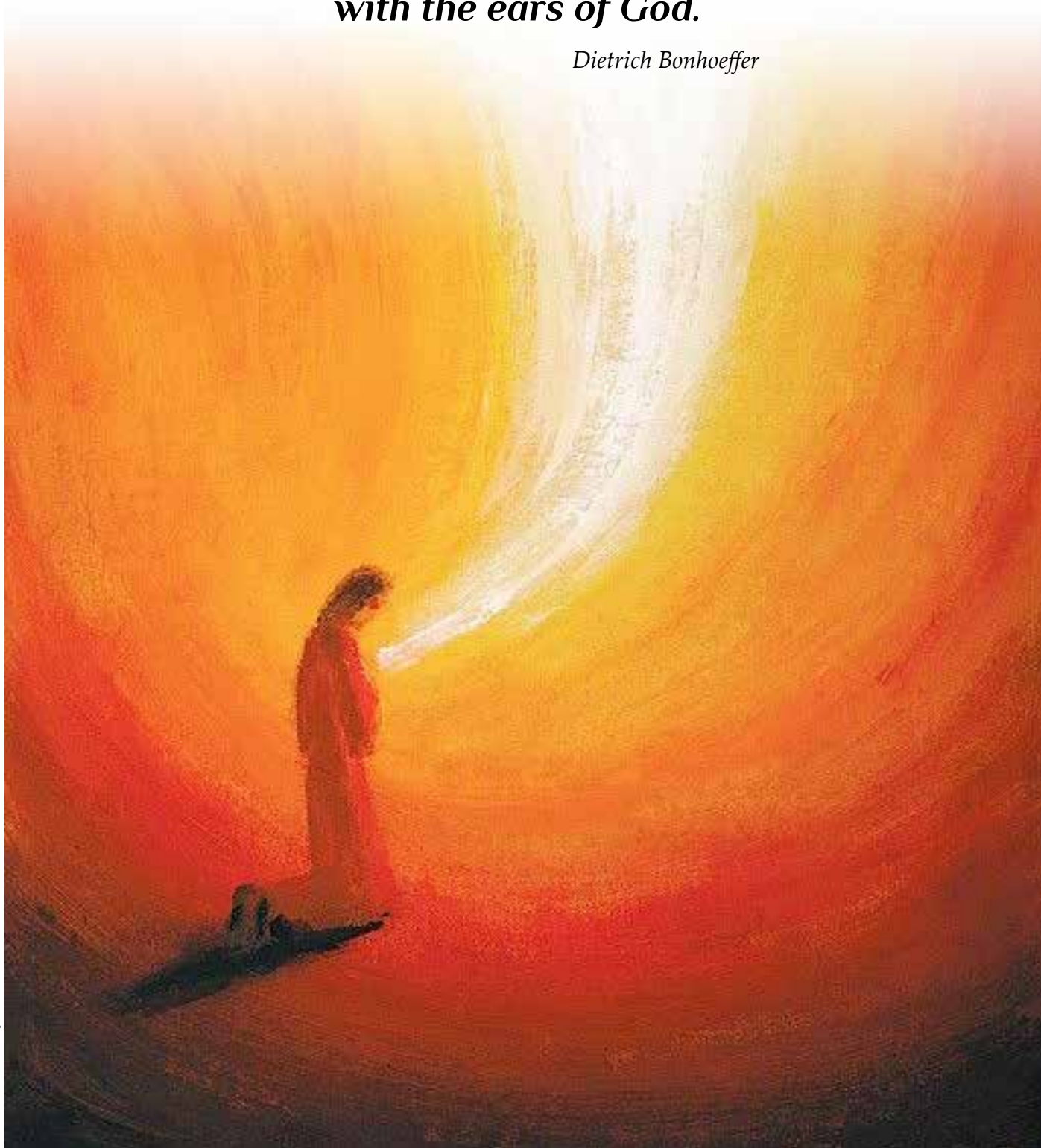


***To speak the Word of God,
we should listen
with the ears of God.***

Dietrich Bonhoeffer



DEAREST SISTERS...

PAULINE PANORAMA

Calendar of the General Government

The Circumscriptions

Congo: Bible Quiz Program

Great Britain: Praying for Peace in Ukraine

Italy: Brescia: Read To Heal

Kenya: Bible Journey via *Radio Maria Nairobi*

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Nigeria: New FSP Community in Calabar

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Enhancing Self-Esteem as an Essential Dimension of Human Growth
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MOVING AHEAD WITH THECLA

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IN THE SPOTLIGHT

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EVENTS AND APPOINTMENTS

New Professions

Anniversaries of Religious Consecration

CALLED TO ETERNAL LIFE

BLESSED ARE THE PEACEMAKERS



Dearest Sisters,

A unanimous cry filled with anguish and anxiety rises to God in these days; a single word echoes in all the languages of the world: *Peace!* And to this word—*peace*—is unexpectedly and indissolubly linked two central events of the Christian faith: the birth and resurrection of Jesus Christ.

After the announcement of the stupendous news: “Today, in the city of David, a Savior has been born for you, who is the Messiah, the Lord” (Lk. 2:11), the shepherds, in a darkness suddenly radiant with light, hear angels proclaiming the wonderful message: “Peace on earth to those on whom God’s favor rests” (Lk. 2:14).

On Easter evening, in the Upper Room in which the disciples had gathered, imprisoned by their fear, the Risen Lord appeared to them and said reassuringly, *Shalom! Peace be with you!* (cf. Jn. 20:19).

As I follow the daily news, reflect on what is happening in Europe and—alas—in many other parts of the world, analyze the attempts, often full of hypocrisy, of government leaders to restore peace, and at the same time observe the behavior of many people who by their words and deeds can truly be called *peacemakers*—I am prompted to ask myself what we really mean when we say “peace.” For us, the word is usually synonymous with calm, quiet, tranquility, the absence of war or conflict. In reality, if we study the etymology of the Hebrew expression “shalom,” peace is the result of a person’s capacity to maintain mature relations in three fundamental spheres: *with God, with others and with oneself.*

The order in which these spheres are listed is important; it is the same one we find in a hymn used in the of the Liturgy of the Hours, which reads as follows:

The Risen Lord proclaims for all ages the edict of peace: *peace between heaven and earth, peace among all peoples, peace in our hearts.*

I must confess that I have always considered the sequence given by the author of the text to be odd...but it seems to me that today I have come to understand that a true education in peace starts precisely from a reversal of priorities. The words of God and, even more so, the Word of God, teach us that the first and most essential peace is vertical: “between heaven and earth.”

“[Jesus] is our peace” (Eph. 2:14) because, by living an intimate and fundamental relationship with the Father, he places us too in a good relationship with God. The effect of this relationship is genuine peace “among all peoples”—a peace based on justice and love, and “in our hearts,” because it removes from our lives all the stumbling blocks on the path to peace.

Jesus is our peace and, like him, we are men and women of reconciliation, who tear down walls and consistently speak words of reconciliation, goodness, friendship....

We become peacemakers not because we decide to “do” something, but because our every word, gesture, attitude and action reveals our relationship with the One who is peace. The gift of peace is transformed, almost automatically, into a *commitment to peace.* “Peace is both a gift from on high and the fruit of a shared commitment,” Pope Francis reaffirmed in his Message for this year’s *World Day of Peace*. But for this statement to be true, we need to cultivate this gift every day, by choosing specific paths:

We cannot speak of peace by pointing to its final stages and skipping the intermediate ones! If we are not capable of small daily acts of forgiveness, it is all useless! Peace is not only a pious sigh, a heartfelt yearning, a romantic thought. It is, above all, something that must be put into practice (*T. Bello*).

Our Constitutions emphasize that “the more radical our commitment to Christ, the more surely will there come into being that apostolic community of consecrated persons willed by the Founder, which lives the demands of the Gospel, radiates the spirit of the beatitudes and proclaims the message of salvation with total dedication” (n. 34).

Sisters, how can our lives be manifestations of the God of peace and witness to others as to how blessed it is to be peacemakers?

I think that the Final Document of our 11th General Chapter sketches out an effective itinerary in this regard—one centered on “evangelical and humanizing relationships that foster and nourish healthy conversations and a culture of esteem, looking at each sister with the

gaze of Jesus, avoiding self-centeredness, and exercising love and mutual forgiveness" (45.1).

Our communities must be true "workshops" in which we learn to build peace through our daily actions, because it is our behavior with one another that reveals whether we are working to promote or prevent peace. Our communities must be places in which we learn to manage conflicts evangelically, take care of one another, love and forgive each other, and judge each person and situation in the light of the Word.

Peace awaits its prophets and "artisans," as Pope Francis says. Let us pray and strive to ensure that our daily choices to foster peace revitalize our lives and are translated into apostolic projects that teach others how to live in peace and justice.

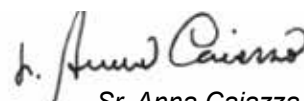
I would like to end this letter with the concluding words of the touching prayer with which

the Holy Father consecrated all of humanity, and in particular Russia and Ukraine, to the Immaculate Heart of Mary:

Our Lady of the "fiat," on whom the Holy Spirit descended, restore among us the harmony that comes from God. May you, our "living fountain of hope," water the dryness of our hearts. In your womb Jesus took flesh; help us foster the growth of communion. You once trod the streets of our world; lead us now on the paths of peace. Amen.

As always, sisters, I await the gift of your reflections and sharing.

In communion of joy and hope,



Sr. Anna Caiazza
Superior General

PRAYER FOR UKRAINE

by Pope Francis
General Audience of Wednesday, 16 March 2022

Forgive us for war, O Lord.

Lord Jesus Christ, Son of God, have mercy on us sinners!

Lord Jesus, born in the shadows of bombs falling on Kyiv, have mercy on us!

Lord Jesus, who died in a mother's arms in a bunker in Kharkiv,
have mercy on us!

Lord Jesus, a 20-year-old sent to the frontlines, have mercy on us!

Lord Jesus, who still behold armed hands in the shadow of your cross,
have mercy on us!

Forgive us, O Lord.

Forgive us, if we are not satisfied with the nails with which we crucified your hands,
as we continue to slake our thirst with the blood of those mauled by weapons.

Forgive us, if these hands which you created to tend have been transformed
into instruments of death.

Forgive us, O Lord, if we continue to kill our brother.

Forgive us, if we continue like Cain to pick up the stones of our fields to kill Abel.

Forgive us, if we continue to justify cruelty with our labors,
if we legitimize the brutality of our actions with our pain.

Forgive us for war, O Lord. Forgive us for war, O Lord.

Lord Jesus Christ, Son of God, we implore you! Hold fast the hand of Cain!

Illumine our consciences.

May our will not be done.

Abandon us not to our own actions!

Stop us, O Lord, stop us!

And when you have held back the hand of Cain, care also for him. He is our brother.

O Lord, put a halt to the violence!

STOP US, O LORD!

Amen

CONGO BIBLE QUIZ PROGRAM



Among the initiatives carried out to celebrate the Bible Year of the Pauline Family (2020-2021), the audiovisual sector of the FSP Congo-Ivory Coast Delegation, in collaboration with Radio Maria, launched a radio program called *Quiz Biblique (Bible Quizzes)*—an interactive question-and-answer program on the Word of God. The initiative began on 5 February 2020, the birthday of Maestra Thecla, who said she wished she had a thousand lives to dedicate to the Gospel. Our sisters inform us that as of now the program has more than 500 listeners, not only in Kinshasa but in all the Congolese provinces in which Radio Maria is located and also abroad, including Tunisia, England, United States, France, India and Germany.

At the end of every month, those who have given the most correct answers to the quizzes are awarded prizes, one of which is the FSP African Bible.

Even though the Pauline Family's Bible Year ended in 2021, the quiz program is so popular that it continues to be aired: a small and simple means of evangelization that allows the Word of God to speed forward and reach the homes and hearts of countless people with its transforming power.

GREAT BRITAIN

STOP AND PRAY FOR PEACE IN UKRAINE



From Great Britain, our sisters write: "Since the war in Ukraine broke out, the images dominating our TV screens, social media and newspapers have moved us deeply. In addition to linking up with some local church and social initiatives to provide aid, we and our Book Center employees have been extending an invitation to everyone who comes in: *Stop and pray for peace in Ukraine*. Very spontaneously, every day, in keeping with our Book Center schedule, we pause and invite everyone to pray. We have publicized this initiative through our social media channels and have also extended the invitation by means of our Center's window displays. The bishops of Scotland invited the faithful to gather in St. George's Square, Glasgow, on 25 March to storm heaven with prayer in communion with Pope Francis as he consecrated Russia and Ukraine to Our Lady. We were there!"

ITALY

BRESCIA: READ TO HEAL



Hospitals in the United States were the first to grasp the importance of the emotional impact a book can make on a person, and in the light of this they started setting up mini-scale libraries in many of their units (especially the oncology and psychiatry sectors,

where the course of treatment and recovery is closely linked to the psychological condition of the patient). The libraries in these health-care facilities have been stocked with a wide variety of titles ranging from travel books to novels, literary classics, poetry and religious works.

In Italy, this praiseworthy practice has been imitated and is spreading rapidly. In Brescia, the initiative has been further extended by the local FSP book center, which is promoting an activity entitled *Un libro sospeso (A Book Suspended)* to accompany Lent this year. The project is being conducted in collaboration with the Health Office of the Diocese of Brescia and the Teresa Camplani Foundation, with La Voce del Popolo and Missione Oggi as media partners. From 2 March (Ash Wednesday) until Easter Sunday (17 April), book center

customers who want to participate in this apostolic initiative can purchase a book or books to donate to the residents of the *Domus Salutis Home for the Elderly* in Brescia.

KENYA

BIBLE JOURNEY VIA RADIO MARIA NAIROBI



The Radio Maria program *Bible Journey*, produced and presented by Sr. Beatrice Wanjiku Njau of the Daughters of St. Paul, aims to help people become familiar with the Word of God and understand its meaning. A practical, in-depth survey of the Bible, it wants

to help its listeners and all Christians come to a better understanding of Holy Scripture.

Even though radio is one of the means of communication most used in Kenya, the program's audience was quite small at first because it is hard to find radio frequencies in Nairobi. But today, *Bible Journey* is Radio Maria's most popular broadcast. Young people, adults, catechists, priests, religious, seminarians and the general public all tune in to it.

Sr. Beatrice Wanjiku Njau says: "It is a joy to be able to 'give wings to the Gospel' as Maestra Thecla always encouraged us, and with the grace of God we hope to continue our beautiful ministry through this important instrument of communication."

PERU

RE-OPENING OF THE AREQUIPA BOOK CENTER



During the month of February, dedicated to Maestra Thecla, the Daughters of St. Paul of Arequipa, capital of the Peruvian region of the same name, reopened their book center to the public after a brief closure due to their move to a new location in the city.

Our sisters write: "Since 1994, we have moved our home and book center a total of five times, always to rented buildings. This is the third time we have relocated the book center, this time to a place that is all our own—small but beautiful! Significant, isn't it? It seems like a dream!

"Our presence is a central point of evangelization for the people of Arequipa and the surrounding areas and one of the reasons that the Word of God is spreading quickly here.

"We wanted to arrange the new center in such a way as to express the essence of our mission, namely: to bring the Word of God to the people of today, asking ourselves what we can do to respond to the needs of disoriented humanity, which is searching for a guide, a shepherd, a teacher.

"From the depths of our hearts, we rejoice and thank the Lord for reinvigorating our evangelizing activities in this part of Peru."

We send our very best wishes to our intrepid sisters and promise to remember them in prayer. May Maestra Thecla continue to watch over and protect them!

NIGERIA

NEW FSP COMMUNITY IN CALABAR



On 5 February 2022, the Daughters of St. Paul commemorated the 58th anniversary of the death of Prima Maestra Thecla by opening a community in the Archdiocese of Calabar, located in southeastern Nigeria. Archbishop Joseph Ekuwem celebrated the Eucharistic Liturgy, in which a number of priests and religious participated. This was followed by the blessing of the house, during which the Archbishop thanked the Lord for the arrival of the Paulines in his diocese. The members of the small community write: "This new house is a sign of our desire that the Word of God may speed forward and bear fruit in the lives of the people of God in this part of Africa. We entrust

ourselves to Venerable Thecla Merlo and ask her for every grace and blessing."

Our best wishes to our sisters for their commitment to spreading the Word of God in every way possible on the vast African continent.

FSPs IN THE KABBA MARKETPLACE



It is wonderful to realize that the Pauline mission is not restricted to a single place or social class. Instead, we carry out an important and valuable apostolate wherever people are to be found.

Fr. Alberione used to say, "Since many people do not go to church, the Church needs to go to the people." These words served as a great incentive and source of inspiration for Sr. Janet and Sr. Vivian on their visit to Kabba, Kogi State, in the Diocese of Lokoja, Nigeria.

Yearning to reach as many local people as possible, the two Daughters of St. Paul set up a book and audiovisual exhibit of Bibles, Gospels and a wealth of other publications at the Diocese's annual retreat for priests. And after the retreat, they extended their outreach to the crowds that filled Kabba's open-air market.

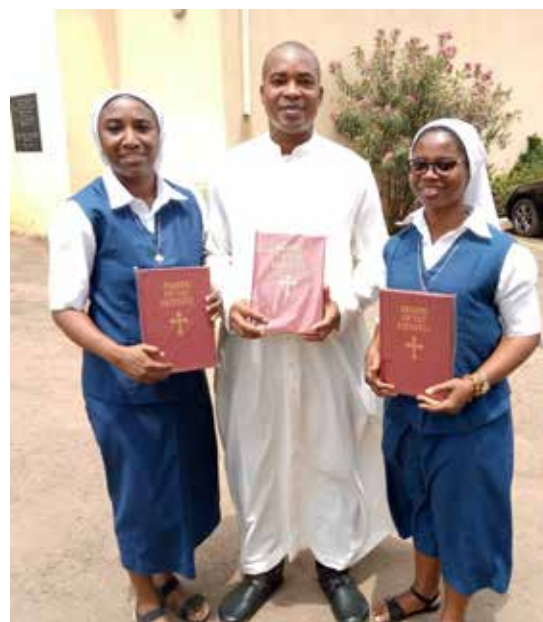
When our FSP missionaries arrived at the market and began setting up their stand, they promptly attracted the attention of all the shoppers. Confusion, anticipation and a little worry were stamped on the faces of the people clustered around them. Why on earth would nuns be setting up a table in an open-air market? What did they have to sell? That was the big question. The curiosity and perplexity of the onlookers intimidated our two FSP missionar-

ies a little, but that did not make them pack up their books and leave. Instead, they overcame their shyness, smiled and threw themselves enthusiastically into the apostolate of evangelization.

A good number of the shoppers visited their stand and asked questions about the mission of the Daughters of St. Paul. The sisters answered their questions willingly and helped them find the material they requested. One of their visitors was a Protestant pastor who purchased *The African Bible*.

Looking back on that apostolic episode, our sisters write: "A lot of people urged us to come back in the next few days. It was a wonderful and fulfilling experience."

PRAYER OF THE FAITHFUL FOR THE CATHOLIC CHURCH IN NIGERIA



On 7 March 2022, the Daughters of St. Paul of Nigeria published a new book entitled *Prayer Book of the Faithful*, which took three years to produce with the support of a team of skilled priests. Our sisters presented the bishops of their country with the new publication when the Bishops' Conference gathered in Abuja for its annual meeting.

The text, which is adapted to the Nigerian reality, contains prayer intentions for every Sunday, feast day and solemnity of the Liturgical Year.

Our sisters in Nigeria inform us: "We pray that all our apostolic activities may rise like incense to our heavenly Father, as we beg him to have mercy on our world and bring it peace."

AFRICA

THE DAUGHTERS OF ST. PAUL IN AFRICA AND MADAGASCAR



*Presentation by
Sr. Teresa Marazzan*

"The book, *The Daughters of St. Paul in Africa*, tells the story of the many sisters of various nationalities who, since 1958, have joyfully carried out the Pauline mission in Africa and Madagascar. The de-

sire was to publish the text on the occasion of the centenary of the foundation of the Daughters of St. Paul. The people who were asked to contribute to the project responded enthusiastically by sending in their testimonials and photos, but for various reasons the English edition came out a few years later, in 2018. Subsequently, many sisters, collaborators and friends who wished to know the history of the development of our mission in Africa and Madagascar asked that the book be translated into Italian. My return to Italy was the perfect occasion to undertake this further work of translation, revision and updating (at least as far as the main developments of these last years are concerned), also thanks to the collaboration of our FSP missionaries who had already returned to Italy.

"This long and laborious work is certainly still limited, but with the grace of God it has reached our hands 'fresh and smiling.' The text takes the reader on a wonderful journey to all our foundations in Africa, including our brief time in Malabo, Equatorial Guinea. This very interesting and moving trip enables us to relive and relish the enthusiasm we experienced throughout these years, in the hope that the text will motivate many young women to dedicate their lives to God and to the Pauline mission.

"The stories collected in this volume about our life in Africa can serve to inspire the girls we meet, awaken a dream in them, point out to them a new path to follow, and increase their desire to get to know the Daughters of St. Paul better.

"These pages bring to the fore many FSP missionaries who were sent in the name of the Congregation to 'offer the charity of the truth' to people in distant lands and who, thanks to the Divine Master, enriched our Institute's life and mission on this continent with their generous and joyful presence.

"A special thanks to everyone who collaborated in the realization of this work, as well as to our Superiors, to the Thecla Merlo community of Albano, Italy, and to all those who want to make this beautiful story known to others!"

Text: 384 pages, enriched with many pictures.

Graphics: Sergia Ballini, fsp.

Printed by Arti Grafiche Cuneo.

CALENDAR OF THE GENERAL GOVERNMENT

(April-June 2022)



March – April

Conclusion of the Fraternal Visit to the Italian Province: **Sr. Anna Caiazza**

23 April – 1 May

Visit for a specific purpose to France:

Sr. Bruna Fregni and Sr. Annamaria Gasser

2-6 May

Meeting of the International Union of Superiors General:

Sr. Anna Caiazza

21-23 May

Enlarged Council Meeting of the **General Government** with the Circumscription Superiors via Video Conferencing

LIQUID ETERNITY

BY JULIA KARINA DE LA PAZ
HERNANDEZ YANEZ, FSP



Eternal life is a divine gift: it is the foundation of our faith and incorporates us into the Paschal Mystery of Christ (cf. Rm. 6:3-6). But how can we speak about eternal life to a society that does not think about the future since it

lives in a continuous present?

Sr. Julia Karina attempts to answer this question in the dissertation she submitted to the University of Mexico in partial fulfillment of the requirements for obtaining a Baccalaureate degree in Religious Sciences.

"Our society has become an unstable and precarious liquid society," the author states in her dissertation. "It lack projection toward the future, is reluctant to delay gratifications, and instead is dependent on momentary satisfactions." Her investigation of this theme enabled her to come to a better grasp of what it means to believe and hope in eternal life while living in a liquid society. The thesis, divided into three chapters, takes into consideration biblical texts about eternal life, the teachings of the Magisterium and the Fathers of the Church on this subject, and also recent sociological studies that illustrate the consequences of living in an environment that lacks the idea of transcendence.

One of the main theories analyzed in the dissertation is that of "liquid modernity," postulated by Zygmunt Bauman, and also the thought of South Korean philosopher Byung-Chul Han on the loss of the notion of time.

The author then examines the different challenges facing the Catholic Church in today's "liquid society," and then proceeds to offer guidelines and new models, rooted in the early Church, for those seeking to rediscover the eschatological dimension of eternal life in today's very fluid world. Without falling into anachronisms, she draws parallels between "liquid modernity" and the first centuries of Christianity because both contexts are made up of non-believers ("Gentiles") and believers ("God-fearing people") who are striving to live the Paschal Mystery of Christ in their daily lives.

The author takes as her point of reference the conviction that human beings, in every era

and circumstance, are spiritual, whether they realize it or not, and thus are always seeking transcendence.

She says that the Church must keep in mind the fact that human beings need the hope of eternal life to give meaning and depth to their days because, without knowing it, what they are actually thirsting for is God, the Giver of eternal life.

The dissertation is enriched with an appendix of graphs summarizing the replies of young people (16-25 years old) to a questionnaire on the subject, and concludes with a helpful bibliography.

A DESCRIPTIVE GRAMMAR OF BANJARA AND BANJARA SPORTS AND GAMES

BY MARY SUBA MARIASOOSAI, FSP



A Descriptive Grammar of Banjara and Banjara Sports and Games: this is the title of the dissertation submitted by Sr. Mary Suba Mariasoosai, fsp, to the Linguistics Department of the University of Mumbai,

India, in partial fulfillment of the requirements for a Master's Degree in Linguistics.

Each year, students pursuing a post-baccalaureate degree in this field are asked to write a dissertation that applies the theoretical content of their studies to their concrete activities. The subject each researcher examines must be a language/dialect that has only an oral tradition.

Sr. Mary Suba's dissertation focuses on *Gor Banjaras*, one of the ancient nomadic tribes of India, which has its own distinctive history, culture, religious and social practices, festivals, language, folk traditions, dress, architectural style, system of government, and understanding of death, sin and salvation. In recent times, many of the unique features, cultural aspects and social practices of the Banjara people have undergone tremendous changes. The severe poverty experienced by this tribe, which is divided into 5 clans scattered across northwestern India, has forced many of its members to emigrate to urban zones, where their contact with modern cultures, languages, lifestyles and behavioral

systems has made a powerful impact on their lives.

The primary goals of Sr. Mary Suba's dissertation are:

1. to present the history and traditions of the Banjara tribe;
2. to study the sound system and grammatical structure of the Banjara language, which has only an oral—not a written—form;
3. to document, in the light of linguistics, traditional games played by this ethnic group.

The dissertation is divided into four parts. Chapter I offers an overview of the Gor-Banjaras people: the tribe's origins, historical development, geographical spread, social life and cultural practices (language, food, dress, art, music, dance) and religious life. Chapter II deals with the phonology (patterns and sounds) of the Banjara language, while Chapter III is devoted to morphology (the study of words, how they are formed, and their relationship to other words in the same language). Part IV focuses on Banjara sports and games in the light of the study of linguistics. The dissertation concludes with an appendix of both classroom and field data, followed by a bibliography.

ENHANCING SELF-ESTEEM AS AN ESSENTIAL DIMENSION OF HUMAN GROWTH IN INITIAL FORMATION

BY SUSHMA KULLU, FSP



Self-esteem—that is, feeling good, happy, self-confident and being able to accept oneself and others—has always been recognized as a primary need for psychological survival.

This is the theme of Sr. Sushma Kullu's dissertation, submitted to the Faculty of Theology of the Pontifical Athenaeum of Philosophy, Theology, Canon Law and Formative Spirituality in Bangalore, India, in partial fulfillment of the requirements for a Licentiate in Formative Spirituality and Counselling.

The author says that the purpose of her investigation is to highlight the essential role self-esteem plays in initial religious formation, taking as her point of reference a psycho-spir-

itual approach to the subject based on the model of Jesus.

Divided into three chapters, her dissertation explores the roles and responsibilities of both formators and formandees in helping candidates in initial formation grow in self-esteem.

Chapter One takes a general look at the idea and meaning of self-esteem and the factors that both shape and damage it. The author completes this overview with Church teachings on the subject and then, with this foundation, delves into the development of self-esteem in the formandee's journey of integral growth.

Chapter Two highlights the significance of self-esteem in the initial stages of religious formation (aspirancy, postulancy and novitiate) and then goes on to explore the role of the formator in enhancing the formandee's self-esteem. She also examines the challenges facing formation today so as to help formators to address them competently.

Chapter Three presents Jesus as the model par excellence in the psycho-spiritual approach to growth in self-esteem because his contact with people was simple, helpful, non-judgmental, unconditional, and authentic. This approach can help formandees, in their turn, to develop a positive and healthy self-concept.

Convinced that formators are called to imitate Jesus, she asserts that:

- a. In the formation process, it is the formator's responsibility to *become* the message she is striving to communicate by modelling herself on Christ's way of thinking, feeling, and acting as presented in the Gospel.
- b. The formator is called to give the best of herself to all those who come in contact with her in the formation process.
- c. By means of a witness of life modelled on the behavior of Jesus, formators can evoke a positive response in formandees, facilitating their assimilation of what they were taught and enabling them to translate it into practice, just as Jesus was able to create a positive response in his disciples.

In concluding her dissertation, the author says that by assimilating the model of Jesus, formators can create a favorable atmosphere of freedom and openness in formandees that can enhance their self-esteem and guide them toward a maturity rooted in the person of Jesus.

JUDITH:

THE WOMAN WHO DEFEATED A WARLORD



Judith, a shining figure in the pages of the Old Testament, is a woman of rare beauty. Her name, apparently the feminine form of “Judah,” has different meanings. It could mean “a praiseworthy woman,” or “a woman of Judea” or simply “a Jewess.” Her story, presented in the book of the Bible bearing her name, is particularly poignant in the light of current events, in which a war between two nations is threatening to involve the entire world.

Bible scholars continually struggle to reconcile scriptural data with historical facts. In the Book of Judith, an example of this is the misrepresentation of Nebuchadnezzar, the king of Babylon, as the king of Assyria, and also the mention of Bethulia, a Judean town whose name is not recorded in ancient documents...

The Book of Judith is not the factual account of an event that occurred in Jewish history. It clearly belongs to the literary genre known as *midrash* (a Hebrew scriptural commentary attached to a biblical text). Let us recall that the word *midrash* is connected to the verb *darash*, whose fundamental meaning is “to search with care, with passion.” In the rabbinic world, a midrash is the equivalent of an edifying “wisdom tale,” whose purpose is not to offer a precise account of history, but rather to communicate a message intended to be applied to one’s life.

Without adherence to chronological time, the Book of Judith describes the massive military campaign of King Nebuchadnezzar who, through his General (Holofernes) and his army, is striving to expand his empire by defeating and enslaving all the peoples surrounding it. The story line portrays a powerful and relentless ruler who is sowing death and destruction everywhere. Bethulia is one of a long chain of cities destined to be trampled underfoot.

When Holofernes orders his soldiers to cut off the town’s water supply, the situation becomes so dire that the inhabitants beg their elders to surrender to the enemy, saying desperately: “There is no one who can help

us now, because God has handed us over to the Assyrians to be struck down by thirst and other terrible evils. Now call the invaders and hand over the whole town to Holofernes and his army so that they may plunder it, for it is better for us to be their prey. We will certainly become their slaves, but at least our lives will be spared and we will not witness our little ones dying before our eyes, nor our women and children breathe their last. By heaven and earth and by our God, the Lord of our fathers, who is punishing us for our sins and the sins of our ancestors, we implore you to take this course now, today.’ Bitter lamentations rose from the whole community, and they all cried loudly to the Lord.

“Uzziah [one of the town elders] said to them: ‘Courage my brothers and sisters! Let us wait five days more for the Lord our God to show his mercy toward us. He will not utterly forsake us. But if help does not arrive in five days, I will do as you say.’ Then



he dismissed the men, who returned to the walls and towers of the town, while the women and children he sent home. The whole town was in great misery" (cf. Jdt. 7:25-32). All the Bethulians can do is strive to hold out a short time longer in the hope that God will intervene. But they have little hope of this because God has been asked to subdue an invincible army within five days.

It is at this point that Judith appears on the scene. A widow, she is a woman of great beauty, wisdom and extraordinary courage. She says to the leaders of the town: "Listen to me, you rulers of Bethulia. What you said to the people today is not right, nor is the oath you have sworn between yourselves and God, in which you say that you will give the city over to our enemies if the Lord does not come to our aid in five days. Who are you to put the Lord Almighty to the test, setting yourselves in the place of God in human affairs? You do not understand anything and never will! If you cannot fathom the depths of the human heart or understand the workings of the human mind, then how can you fathom God, who has made all these things? How can you know his thoughts and understand his plans? No, my brothers, do not anger the Lord our God. If he will not help us in these five days, know that he has full power to defend us at any time he pleases, or even to destroy us in the presence of our enemies. You have no right to demand guarantees where the designs of the Lord our God are concerned. For God is not to be threatened

or to be won over by pleading, as if he were a mere mortal. Therefore, while we wait patiently for him to save us, let us beg him to come to our aid, and he will hear our cry, if such is his good pleasure" (cf. Jdt. 8:11-17).

The prophetic force of Judith's speech reinvigorates the elders' faith in God. Her farsightedness prompts her to attempt the impossible, namely: to open the doors of history to new possibilities. God will act, she assures the town's leaders, but the proposal of a five-day time limit is a very human way of calculating things and can be viewed as tempting divine Providence, or as closing the door on the yearning for good inscribed in every human heart.

The Book of Judith firmly points out to God's Chosen People the path of *trust*. It is the story of a vocation not only in view of personal fulfillment, but one that also helps an entire community fulfill its collective vocation to wholeheartedly trust in God. We see before us a woman who challenges and rebukes a group of frightened men, offering them guidance and freeing them from their fear. Thus it was that Holofernes, Nebuchadnezzar's top general and the conqueror of many cities, fell during the siege of Bethulia at the hands of a woman who was not afraid to enter into a trusting covenant with God. Beautiful and brave, her complete faith in the Lord induces her to take the initiative and act resolutely, leading to the defeat of a cruel and merciless warlord.

Francesca Pratillo, fsp

FIRST PROFESSIONS - JANUARY 2022

TAIPEI, TAIWAN

22 January 2022

Thi Phuong Teresa NGUYEN
Maria Lan HO

LISBON, PORTUGAL

23 January 2022

Marta GASPAR

MUMBAI, INDIA

25 January 2022

Stella Roseline SWAMY



I AM FORTUNATE



My life in the Congregation has been full, rich and I dare say “fortunate,” or perhaps “graced” is a better word. I have met a lot of people who “built” me not so much by what they said to me, but by the example of their lives, which helped to shape my own.

And among those people, the one who stands out above all the rest is Maestra Thecla.

Before I entered the Congregation, the Daughters of St. Paul in Mestre, my hometown, were having some problems with their house and I asked my father if I could help them out before leaving for Rome.

Several months later, I ran into Prima Maestra Thecla one afternoon on my way out of the Queen of Apostles Sanctuary in Rome, after my hour of adoration. The little I knew about her was what the sisters in our Mestre community had told me about her. But she stopped me like a person who had unexpectedly encountered an old friend, and exclaimed: “Greetings from your father and mother! Come with me.” With that, she took me to her office, motioned me to take a seat in a small wooden chair alongside her desk, and opened the bottom drawer of that desk. It was filled with chocolates and assorted sweets, which at that time were rare in the convent. She invited me to choose what I liked while she told me how she had met my parents during her visit to Mestre. Afterwards she sent me on my way with the words, “Come and see me once in a while.”

I left her office walking on a cloud. Prima Maestra was our Superior General, but...she was normal! She hadn’t acted like the person in charge of the whole Congregation, responsible for the well being of so many sisters and so many apostolic activities around the world. She had smiled at me and told me about what she was doing and the people she had met on her trip. In short, she had established a relationship with me. In our brief time together, I had not felt like I was an insignificant member of a big group of aspirants. She had focused her attention on me personally, no one else!

Sr. Giovanna Grandi, who at that time was my Aspirant Mistress, had said in one of her conferences to us that we were not permitted to have conversations with the professed sisters, but that we were always free to speak with the superiors without having to ask permission

to do so. And I took her at her word. So, for me, Prima Maestra Thecla’s invitation, “Come and see me,” was like receiving a gilt-edged invitation to her office. I promptly (intentionally?!) forgot that she had qualified that invitation with the words: “once in a while.”

At that time, some of the professed sisters were studying philosophy, and it had been decided that it would be helpful for me to take the same course. Usually there were only three or four aspirants in the room we used for our study periods. When I knew that Prima Maestra was in her office, I would quietly sneak out of the room, cross the garden that divided the building of the professed sisters from ours, and drop in to see her. She always greeted me with a smile that made me feel warmly welcomed and that I interpreted as, “I’m glad to see you!”

She would offer me the same little chair near her desk and tell me about the people she had met on her trips, about the Congregation’s apostolic activities, about the beauty of our apostolate, which had reached lands I had never even dreamed of and which broadened my narrow horizons.... Sometimes she told me about what she had reflected on during her morning meditation, or else she would recount a story or two about her life...and I would drink it all in! She would also encourage me to talk about myself, asking me why I had wanted to become a nun and why I had chosen to enter the Congregation of the Daughters of St. Paul, since I had been taught by nuns and was familiar with other religious institutes. She asked me if I liked the religious life, what I thought about it, how I got along with the other aspirants and what things were important to me.... I realized only later that it was like having a personal formation mistress at my fingertips!

Prima Maestra’s words were simple, her examples concrete, her suggestions practical and, above all, “do-able.” She insistently said (and this became the maxim that has guided my life): “Be yourself, your *real* self. Change



only if the Lord asks you to do so, not to please others or because they suggest it. And be open with your Mistress: she is your guide on this new road that you are not yet familiar with. The Lord will show you how beautiful this road is, even though you may encounter sufferings because, in him, even those are beautiful—but after that, heaven!” She would end our conversation at a certain point, saying: “Now I have to write some letters, but you can just sit here and read.”

After this happened once or twice, I learned to bring my philosophy book along with me and I would spend the rest of my time with her studying.

One day, on my way back to my own building, I ran into my Mistress, Sr. Giovanna. “Where have you been, Gianfranca?” she asked me. Feeling like I had been caught red-handed, I replied with a stammer: “I-I went to see Prima Maestra.” And she replied: “You are free to go to see her whenever you want, but make sure not to disturb her too much.” My Mistress obviously knew what I had been doing!

In my naivety, it had never occurred to me that Prima Maestra was such a busy person that it wasn’t possible for her to dedicate a lot of time to me. In fact, Sr. Giovanna, with the frankness typical of her native region (Modena), had already exclaimed on several occasions: “Gianfranca, you look smart but you are such a dummy!” And she was right! After all, I was only an aspirant and I was causing Prima Maestra to waste time! Nevertheless, she always seemed happy to see me and I think she real-

ly was. She chuckled when I told her about our efforts in class to try to distract our philosophy teacher from his lecture by deliberately asking him questions designed to get him off track. But even though she found our antics amusing, she always ended her laughter with the admonition, “Try not to do that anymore.” Like I said, she seemed to be such an ordinary person, in spite of her exceptional role in the Congregation!

Another exceptional thing about Maestra Thecla was her gaze, which penetrated me profoundly and made me strive to be better. She made me feel loved in spite of my shortcomings, even when I told her about my escapades with another aspirant, Matilda, my cohort in mischief-making. I found Prima Maestra also exceptional in the way she was able to grasp not only my needs of the moment, but above all what I would need for the future.

She was the great inspiration of my life, even though only my Mistress, Sr. Giovanna, knew it. It was very obvious to her whenever she glimpsed my shining eyes. It took only one question from her and I would pour out all the details of my latest visit with Prima Maestra, down to what kind of candy she had offered me!

I was a junior professed sister (a “suorina” as we were called back then) during Maestra Thecla’s final hospitalization at Albano. After she died, I considered the rich storehouse of my memories of her to be her “last will and testament” to me. I have tried to put her advice into practice in my life—a little clumsily, I have to admit, but I’ve done my best!

Gianfranca Zancanaro, fsp

THE PAULINE FAMILY

ITALY - THE BIBLICAL FESTIVAL CELEBRATES ITS 18TH BIRTHDAY

The Book of Revelation will be the motivating text of this year’s Biblical Festival, now in its eighteenth edition. After a long interruption due to covid, the Festival, promoted by the Society of St. Paul and the diocese of Vicenza, will be holding numerous live events from 5-29 May in the cities and provinces of the dioceses participating in this project (Vicenza, Verona, Padua, Adria-Rovigo, Vittorio Veneto, Treviso). On 18 and 19 June, the program will shift to a “weekend” edition of the Festival, focusing on the more remote parts of the Venice region, so as to encourage people to discover some of the overlooked areas of the territory, which are often harder to reach and

therefore somewhat neglected by animation projects.

In the second half of October, the Festival will launch a new cycle of events entitled “School of Thought,” offering participants formation on biblical and cultural material. The purpose of the input is to foster the use of critical thinking in interpreting our complex modern world.



MY VOCATION



My vocation began when I read an excerpt from one of the Gospels, specifically that of the call of the first disciples (Jn. 1:35-39). It is a passage I have re-read often, especially when I have to make important decisions such as accepting difficult acts

of obedience, changing my lifestyle, etc. In the past few days I have reread this biblical excerpt once again, but for a special reason, namely: so as to thank the Lord.

Jesus asked the two disciples who were following him, "What are you looking for?" The men were surprised and probably didn't have a ready answer to that question, so they countered it with one of their own. They asked Jesus, "Where do you live?" and he replied, "Come and see."

When I was growing up, I too—like the disciples in the Gospel—was eager to discover God's will for me—the path in life he had prepared for me so as to lead me to happiness. I knew that if I made the right choice in this matter, I would be able to fulfill my desires and find joy.

But when Jesus asked me: "What are you looking for?" I was no longer so sure about what I wanted... I was 19 years old and already thinking about starting a family of my own, but how could I say *no* to the Lord? On his part, he waited for me patiently and the moment I said yes to him, I experienced great freedom and peace.

That was the beginning of my adventure with the Lord among the Daughters of St. Paul. While I was still in formation and immersed in my academic studies in Brescia, I was asked if I would be willing to go to the missions—to Africa. My life as a missionary there began in Uganda, where I made my perpetual profession. Over the subsequent years, I was transferred to Kenya, Nigeria and then back to Kenya. The last of my assignments on that continent were in Nigeria and Ghana.

I have lived long enough to be able to affirm that we only have true peace when we surrender ourselves to the Lord and are really convinced that he is the one who is guiding our life. This is what being a consecrated per-

son means for me today: allowing myself to be loved by the Lord and following him where and in whatever way he asks, in order to proclaim to everyone I meet that Christ died and rose again for us so as to give us life. I would like to shout to the whole world that only the Lord enables us to live in joy, freedom and peace.

Today, after almost 50 years of religious profession, 46 of them spent in Africa, I thank the Lord with all my heart for gifting me with the grace of a call to the consecrated life and to the Pauline missionary life in particular.

Those years were filled with many beautiful moments but also with difficulties that allowed me to experience God's faithful and loving presence. I went through some very hard times characterized by fear, failure and sin. There were times when I felt incapable, unsatisfied, alone and misunderstood. In those moments, the invitation of Jesus to "come and see" returned to me in my times of prayer, enabling me to experience God's love, fidelity and presence, which gave me the courage and strength to persevere.



With regard to the many sisters with whom I lived as a missionary over the years, I want to say that their ability to simply be themselves and remain true to their identity helped me to grow in freedom and in my love for God and for all people. Their fidelity to the Lord and their love for the Pauline apostolate helped me tremendously. I am grateful to the Congregation, to my formators, to my superiors and to all the sisters who have accompanied my journey as an FSP up to now.

Looking back over the decades, I thank the Lord for calling me to spend 46 years of my life serving him in Africa. I thank him for all the good I received from the people I met, for the sisters with whom I lived, and for all the meaningful things we were able to accomplish together.

Mariuccia Pezzini, fsp

THE PAULINE CHARISM: AN INSPIRATIONAL DIMENSION



Theology is not only intellectual speculation, it is also the science of faith: that is, of the believer's response—both theoretical and practical—to God, who reveals himself and calls people to a covenant with him. When the response is communitarian and ecclesial, it needs to be planned and verified, so that the datum of faith penetrates praxis and thus transforms it, making the life of the Church a place and an experience of the kingdom of God. As theologian Sergio Lanza explains, until recently the former treated the latter as a substitute and as technopoietic (partial), unable to legitimize itself in what in recent decades has taken on scientific dignity, namely pastoral theology—an area of theological knowledge with its own theoretical paradigms and specific objectives, which include recognizing and collaborating with God's action in history *here and now*. In fact, the "divine-human" quality of pastoral care constitutes the horizon in which pastoral theology is determined, embracing not only other theological disciplines, but also the human sciences. This perspective of *inter-* and *trans-disciplinarity* has always characterized the educational program of the Pastoral Institute of the Pontifical Lateran University in Rome. Erected by Pope Pius XII in 1958, the Institute was confirmed by John Paul II as an academic structure for pastoral research and formation. The Polish Pope wanted to add to this primary mission that of stimulating and encouraging the orientation of theological and philosophical disciplines toward the concrete person.

For this reason the Institute chose as its name the opening words of the first Encyclical written by John Paul II: *Redemptor Hominis*, which is dedicated to the analysis of contemporary man, whose theoretical and practical understanding can only be achieved in the light of Revelation. In addition to its theological-pastoral foundations, the educational roster of *Redemptor Hominis* includes various disciplines: pedagogy, psychology, law, sociology, and communication sciences, which together form a systematic and unique mosaic for training pastoral agents in our increasingly complex and uncertain contemporary world.

The seminar *Pastoral Communication: Theological-Spiritual Applications and Journalistic Practices* is situated within this perspective. Curated by Massimiliano Padula, a sociol-

ogist of cultural and communicative processes and scheduled for the second semester of the academic year 2021-2022, the course addresses communication issues in a way that combines theory and practice. The seminar is divided into two parts: the first focuses on the epistemological foundations of communication through a theological and spiritual framework and then translates them into contemporary applications and practices of pastoral care and the new evangelization. The second part of the seminar explores the world of communication professions: from traditional journalism (print media, radio and television) to so-called "digital journalism" and all the editorial content distributed through the Internet and social media. The course is enriched by the Pauline charism, which serves as the inspirational dimension of all the reflections.

Pope Francis explained this in his audience with the Pauline Family on 25 November 2021 on the occasion of the 50th anniversary of the death of their founder, Blessed James Alberione. "It is true," the Pope said, "that technological evolution has led the entire ecclesial community to adopt the modern instruments of communication as elements of ordinary pastoral ministry; nevertheless, your presence is still necessary today—indeed, I would say more so than ever—given the fact that you are animated by the charism proper to your Family and enriched by your 'fieldwork' in this sphere."

The seminar embraces this duality of intentions, making use of the contribution of Paulines at work "in the field," who, through their witness of life and their skills as teachers and professionals in the realm of communications, are able to lead students to better read "the signs of the times" and become capable of living and communicating with others in the light of the Truth and authentic encounters with them.



Massimiliano Padula

Permanent lecturer of the Sciences
of Social Communication
Pastoral Institute *Redemptor Hominis*,
Pontifical Lateran University

WINDOW ON THE CHURCH

JUBILEE YEAR 2025: *PILGRIMS OF HOPE*



The Pope has approved the motto *Pilgrims of Hope* as the theme of the 2025 Jubilee Year. “Like every motto,” said Archbishop Rino Fisichella, president of the Pontifical Council for the New Evangelization, “the meaning of the entire Jubilee journey begins with the terms chosen to condense it and this motto brings out two words that are key themes of the pontificate of Pope Francis.” The Archbishop, who is in charge of the organization of the Jubilee, stressed that much needs to be done in the coming months. “The need is to have a solid preparatory impact in order to create an efficient organizational machine,” he said. “One of our priorities is how to welcome the faithful, since a large number of pilgrims are expected to visit Rome during the Holy Year.” He added that everyone is hoping that, two years from now, the health emergency the world is currently experiencing will no longer affect movement and activities the way it is presently doing.

WINDOW ON THE WORLD

WORLD AND MISSION MAGAZINE: 150 YEARS OLD



Launched 150 years ago, *World and Mission Magazine* has completely redesigned its graphics, as can be seen in its February 2022 issue. An information “niche” essential

in the panorama of the Church, the periodical is an agile tool rich in specific content related to life in the missions. Today the printed edition of the magazine is flanked by its own blog, by the AsiaNews agency, by social media, by the website centropime.org and by the Centro Pime YouTube channel. Making the most of all these media outlets, *World and Mission* continues to proclaim the Gospel of the crucified and risen Christ, including through today’s new technologies.

WINDOW ON COMMUNICATIONS

SAFER INTERNET DAY



On 8 February, *Safer Internet Day* was celebrated all over the world. This 19th edition of the Day focused primarily on teaching children and teenagers how to approach the Internet in a safer way, given the fact that every day about 175,000 young people worldwide connect to the Internet for the first time in their lives—an average of one child every half second.

Safer Internet Day was established by the European Commission in 2004 with the aim of raising awareness of the dangers of the Internet and promoting safer and more responsible use of the Web and new technologies.





25TH ANNIVERSARY (27)

	First Prof.	Community
ADICHIYIL Shiny T. Sr. Deepti Alexander	31.05.1997	NAGPUR
ALARCON Sr. Ruby Domnina	30.06.1997	PASAY CP
CHEON Mi Ja Sr. Benedicta	22.01.1997	YEOJU
CRUZ TLATELPA Sr. Fany	29.06.1997	PUEBLA
D'SOUZA sr Joeyanna	31.05.1997	MUMBAI
EKKA Sr. Jiwanlata	31.05.1997	NAGPUR
KALISZCZAK Sr. Anna Helena	25.01.1997	EXCLAUSTRATED
KANG Eun Won Agnese Sr. Anawim	22.01.1997	SEOUL-MIARI
KIM Ae Ran Teresa Sr. Mari Teresa	22.01.1997	WONJU
KIM Myeong Hee Sr. Digna	22.01.1997	SEOUL CP
LAPEZ Sr. Maria Gisela	30.06.1997	JOHANNESBURG
LEE Chong Lim Stella Sr. Mari Stella	22.01.1997	SEOUL-MIARI
MARIA DASAN Sr. Maria Prema	31.05.1997	AHMEDABAD
MOLINA Sr. Maria Antonieta	30.06.1997	TACLOBAN
NJAU Sr. Beatrice M. Wanjiku	26.10.1997	NAIROBI
ODIGWE Sr. Gladys Kasiemobi	26.10.1997	LAGOS
OLMILLA Sr. Josephine	30.06.1997	ABSENT
OOI Sr. Wendy Mary	30.06.1997	SINGAPORE
RATIASOA Sr. Odile	26.10.1997	TAMATAVE
ROTTER Sr. Irene	25.01.1997	ABSENT
SEO Gabji Sr. Clara	22.01.1997	SEOUL-MIARI
SHIM Ae Jeong Sr. Gemma	22.01.1997	SEOUL-MIARI
SHIM An Na Sr. Anna	22.01.1997	SEOUL-MIARI
SWAI Sr. Maria Theresia	26.10.1997	DAR ES SALAAM
TUMAMAK Sr. Loraine	30.06.1997	BACOLOD
YAMBA Sr. Tadi Rita	23.11.1997	KINSHASA CD
YUN Yeo Jin Sr. Agnes	22.01.1997	SEOUL CP

50TH ANNIVERSARY (45)

AGLIUZZA Sr. Rosaria (Sara)	29.06.1972	MESSINA
ATTANASIO Sr. Maria Rosaria	29.06.1972	ROME RA
BALLESTEROS Sr. Flor Marina	29.06.1972	MEDELLIN
BOTERO Sr. Ines Amelia	29.06.1972	BARRANQUILLA
CHO Byoung Soon Sr. Maria Pia	25.03.1972	SEOUL-MIARI
CHUNG Hei Young Sr. Elisabetta	25.03.1972	SEOUL-MIARI
DE LARA Sr. Theresita	29.06.1972	BACOLOD
GONZALEZ Sr. Luisa	29.06.1972	AREQUIPA
IKEDA Yoko Sr. Cecilia	30.06.1972	HIRATSUKA
KANAI Teruko Sr. Maria Theresia	25.01.1972	TOKYO
KIM Yong Ae Sr. Cecilia	29.06.1972	BUSAN

LAO Sr. Avelina	29.06.1972	PASAY RA
LEE Bok Soon Sr. Bernadetta	25.03.1972	SEOUL-MIARI
LEE Soon Kyu Sr. Lucia	25.03.1972	SEOUL-DAEHAKRO
LEE Yueh Ying Sr. Maria Cecilia	25.01.1972	TAIPEI CD
LIZAMA HERMOSILLA Sr. Maria Hortensia	29.06.1972	CONEPACION
LODA Giulia Sr. Giulietta	29.06.1972	TAIPEI CD
MACHUCA CASTRO M. Carmen Sr. Maria Eliana	29.06.1972	CONCEPCION
MADATHIPARAMPIL Sr. Philomena	08.09.1972	CALCUTTA
MAFFINA Sr. Rosa	29.06.1972	ANTANANARIVE
MARUTHANAKUZHAY Mariam Sr. Marisa	08.09.1972	CALCUTTA
MASELLA Sr. Giovanna	29.06.1972	ALBA
MAYETTE Sr. Louise	24.06.1972	TROIS-RIVIERES
MOREIRA SOARES Sr. Maria Fernanda	01.10.1972	FARO
MULA Sr. Margherita	29.06.1972	BUCHAREST
MURAKAMI Michiko Sr. Bernadetta	25.01.1972	HIROSHIMA
MURAKAMI Yasuko Sr. Margherita Maria	25.01.1972	TOKYO
NAGAMINE Makiyo Sr. Perpetua	30.06.1972	NAGOYA
OLIVEIRA FERREIRA Sr. Maria	01.10.1972	LISBON CD
PACATTE Rosemarie Sr. Rose William	25.06.1972	LOS ANGELES
PAGANO Lorenza Sr. Lorenzina	29.06.1972	MESSINA
PARENZAN Sr. Anna Maria	29.06.1972	ALBANO
PEZZINI Maria Sr. Mariuccia	29.06.1972	ROME CG
PICARDO Helen Maria Sr. Marie	08.09.1972	MUMBAI
RIBEIRO COUTO Sr. Maria Rosa	01.10.1972	LISBON CD
SHINOBU Kazuko Sr. Maria Assunta	25.01.1972	TOKYO-PAOLO
SONG Young Ok Sr. Susanna	25.03.1972	SEOUL-MIARI
TANIGUCHI Atsuko Sr. Maria Agata	25.01.1972	TOKYO
THEKKINIYATH Mary Sr. Maria Francesca	08.09.1972	SECUNDERABAD
UEKI Tayoko Sr. Maria Teresia	25.01.1972	NAGOYA
UKKEN Sr. Clare	08.09.1972	MUMBAI
VADAKAPURACAL Mary Sr. Marina	08.09.1972	MUMBAI
YASUDA Chieko Sr. Maria Cecilia	30.06.1972	TOKYO-TECLA
YUKIMUN Sr. Olimpia	06.01.1973	ROME RA

60TH ANNIVERSARY (55)

BALLARIO Sr. Teresa (Teresina)	30.06.1962	COMO
BECKER Sr. Ninfa	30.06.1962	SÃO PAULO DM
BERTA AGNOLIN Sr. Elsa	30.06.1962	SÃO PAULO SP
BRISCHOUX Sr. Denise	30.06.1962	MARSEILLE
CALZONI Aurora Sr. Maria Lorenza	30.06.1962	ROME DP
CAMPOS MAMEDE DA COSTA Sr. M. Fernanda	30.06.1962	PORTO
CASOLARO Filomena Sr. Maria Letizia	30.06.1962	NAPLES C
D'AGOSTINI Sr. Agnese	30.06.1962	ALBA
DALLASERRA Rita Sr. Carmen Maria	30.06.1962	SANTIAGO-DOM. REP.
D'AMBROSIO Lucia Sr. Maria Romilde	30.06.1962	NAPOLI C
DE ROSA Anna Sr. Maria Tiziana	30.06.1962	ROMA RA
FARINI Antonina Sr. Maria Joseph	30.06.1962	ROMA C
FIORITI Norina Sr. Maria Redenta	30.06.1962	AREZZO
FOGOLARI Sr. Elide Maria	30.06.1962	CURITIBA
GIRONI Imelde Sr. Maria Samuela	30.06.1962	FERRARA
GONZALEZ Sr. Maria Elisa	30.06.1962	PUERTO ORDAZ
GUIUAN Rosario Sr. Maria Caritas	08.12.1962	PASAY RA
GULLON Luz Sr. Maria Leonarda	08.12.1962	PASAY CP
ICHIKI Setsuko Sr. Maria Sofia	30.06.1962	TOKYO-ALBERIONE
ISHIMURE Kazuko Sr. Maria Delfina	30.06.1962	HIRATSUKA

JUSTO LUMERTZ Sr. Elza	30.06.1962	SÃO PAULO DM
KUNCHIRAKATT Alyamma Sr. Maria Caritas	08.12.1962	MUMBAI-DAHISAR
MALLORU Donina Sr. Maria Lilia	30.06.1962	ALBANO TM
MARTIN Mary Louise Sr. Mary Peter	30.06.1962	BOSTON RA
MARTINEAU Sr. Irene Mary	30.06.1962	MENLO PARK
MASOTTI Sr. Ires	30.06.1962	SÃO PAULO CR
MICHELINI Leda Sr. Maria Pia	30.06.1962	ROME CG
MIKAMI Yoshiko Sr. Maria Adriana	30.06.1962	TOKYO CP
MULLERI Salome' Maria Sr. Maria Lucis	30.06.1962	TRIESTE
NAGATA Aiko Sr. Maria Elisa	30.06.1962	HIRATSUKA
NUYLES Justina Sr. Maria Bertilla	08.12.1962	PASAY RA
PARLA Serafina Sr. Maria Donata	30.06.1962	PALERMO
PEREZ GUERRA Guadalupe Sr. Lucia	08.12.1962	MEXICO-AMATISTA
PEREZ ORIA Sr. Teresa	30.06.1962	MADRID S.B.
PIO SANCHEZ Sr. Teresa	08.12.1962	MEXICO CITY
PULGA Sr. Ivani	30.06.1962	SÃO PAULO SP
RACCUGLIA Anna Sr. Maria Magdala	30.06.1962	ALBA
RICCIARDI PEDROSO Sr. Maria Luiza	30.06.1962	SÃO PAULO IA
RINCON Edith Sr. Maria Patricia	08.12.1962	BOGOTA O
ROSU Angelina Sr. Clemens	30.06.1962	ROME DM
RUSSO Sr. Lucia	30.06.1962	ALBA
SANSON Asterina Sr. Maria Giovanna	30.06.1962	ALBA
SCHEFER Sr. Juana Maria	30.06.1962	BUENOS AIRES N
SCIORTINO Antonina Sr. Maria Nicolina	25.12.1962	ALBANO
THADATHIL Anna sr Mary Speranza	08.12.1962	BANGALORE
TOMMASINI Anna Sr. Maria Giuliana	30.06.1962	ALBANO
TRUJILLO ORNELAS Antonia Sr. Maria Fatima	08.12.1962	MEXICO CITY
TSUCHIDA Toshiko Sr. Maria Liberia	30.06.1962	TOKYO-REGINA
USAI Bonaria Sr. Pierangela	30.06.1962	ALBANO
VALIYAPARAMPIL Elisabeth Aley Sr. Maria Fides	08.12.1962	BANGALORE
VALZASINA Sr. Marisa	30.06.1962	SYDNEY
VARGAS MENA Alicia Sr. Evangelina	08.12.1962	PUEBLA
VAROTTO Luciana Sr. Maria Fiorenza	30.06.1962	ALBANO GA
YAMAZAKI Junko Sr. Maria Teresa	30.06.1962	HIRATSUKA
ZANATTA Leda Sr. Majorina	30.06.1962	BOSTON

70TH ANNIVERSARY (11)

BALDINO Giovanna Sr. Maria Giovanna	19.03.1952	BOSTON RA
EPIFANIA Vincenza Sr. Maria Vincenzina	19.03.1952	ALBA
FRANCO ARAGON Heriberta Sr. Maria Paula	19.03.1952	MEXICO CITY
GIPPONI Giuseppa Sr. Maria Piera	19.03.1952	ALBA
LA MENDOLA Sr. Giuseppina	19.03.1952	ALBANO GA
LAMA Olga Sr. Maria Olga	19.03.1952	ALBANO GA
LAUDA Filomena Sr. Maria	19.03.1952	ALBANO GA
LOVATO Sr. Rita	19.03.1952	ALBA
STREVA Maria Rosa Sr. Caterina Maria	19.03.1952	ALBANO
TRAPELLA Sidonia Sr. Maria	19.03.1952	ALBA
VIVIAN Antonietta Sr. Maria Antonietta	19.03.1952	ALBANO TM

75TH ANNIVERSARY (2)

NOTA Giovanna Sr. Maria Lorenzina	19.03.1947	SINGAPORE
VIGNUOLO Caterina Sr. Anna Marcella	19.03.1947	ROME DP

80TH ANNIVERSARY

MOSSIO Sr. Beatrice Emma	04.04.1942	ALBA
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*"I am the resurrection
and the life.
The ones who believe
in me will live,
even though they die.*

John 11:25

DAUGHTERS OF ST. PAUL

Sr. M. Amata Assunta De Felice, age 86 - 10.01.2022 - Albano, Italy
Sr. M. Ida Maria Conti, age 99 - 16.01.2022 - Alba, Italy
Sr. M. Tarcisia Maria Baltieri, age 93 - 17.01.2022 - Albano GA, Italy
Sr. M. Giustina Asako Ishii, age 92 - 27.02.2022 - Nakai (Kanagawa), Japan
Sr. Maria Bianca Marcon, age 85 - 28.02.2022 - Treviso Hospital, Italy

PARENTS OF OUR SISTERS

Sr. Flavia Jeane Honorio Vitorino (Mother, Josefa) of the Fortaleza community, Brazil
Sr. Marta Yolanda Melgarejo (Mother, Lujandra) of the Asuncion community, Paraguay
Sr. Patricia Shaules (Mother, Alma) of the Los Angeles community, United States
Sr. Bernadette M. Reis (Father, Thomas) of the Rome (Mascherino) community, Italy
Sr. Amelyne Paglinawan (Mother, Catalina) of the Pasay RA community, Philippines
Sr. Mary Suba Mariasoosai (Mother, Mary) of the Calcutta community, India
Sr. Sarita Benedict Vilakkummaruthukal (Father, Benedict) of the Trivandrum community, India
Sr. Leah De Los Santos (Father, Urbano) of the Zamboanga community, Philippines
Sr. Marianna Eun Ja Kim (Mother, Jong Ja Barbara) of the Incheon community, Korea
Sr. Maria Gorete Orfao Mendes (Father, Manuel) of the Lisbon CD community, Portugal
Sr. Maria Young Sook Chung (Father, Shilk Peter) of the Busan community, Korea
Sr. Carmel Galola (Father, Epifanio) of the Pasay RA community, Philippines
Sr. Veronica Jong Mi Park (Mother, Kyoung Bun Maria) of the Macau community
Sr. Veronica Jang Kyu Lee (Father, Sang He Michael) of the Yeosu community, Korea

PAULINE FAMILY

Fr. Umberto Adriano Gorgoglione, ssp, age 92 - 11.01.2022 - Rome, Italy
Sr. Giulia Bruna Lucia Tempesta, sjbp, age 86 - 13.01.2022 - Verona, Italy
Br. Manuel Esteban Pérez Guillén, ssp, age 80 - 15.01.2022 - Guadalajara, Mexico
Fr. Quinto Efrem Butani, ssp, age 91 - 17.01.2022 - Rome, Italy
Sr. M. Iride Agnese Mancosu, pddm, age 77 - 07.02.2022 - Rome, Italy
Sr. M. Salvatrice Antonina Maenza, pddm, age 90 - 07.02.2022 - Sanfrè, Italy
Br. Albino Lorenzo Bissa, ssp, age 86 - 11.02.2022 - Rome, Italy
Sr. Claudia Gemma Perini, sjbp, age 85 - 13.02.2022 - Caxias do Sul (RS), Brazil
Br. Esilio Domenico Moro, ssp, age 92 - 20.02.2022 - Alba, Italy
Fr. Charles Edmund Lane, ssp, age 87 - 22.02.2022 - Boardman Hospital, Ohio - USA
Br. Francesco Mario Mecenero, ssp, age 89 - 24.02.2022 - Rome, Italy
Sr. M. Caterina Brigida Ethicaipurathu, pddm, age 82 - 01.03.2022 - Bangalore, India
Fr. Vito Carmelo Salanitri, ssp, age 85 - 09.03.2022 - Rome, Italy